

REV. 1904

OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11 3, 4.

R.M. SOMMERVILLE
EDITOR OF THE PUBLISHER
NEW YORK

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1904.

8.

QUESTIONS OF THE HOUR.

EVANGELISTIC WORK.*

REV. J. S. M'GAW, MT. CLARE, NEB.

Your committee on evangelistic work would respectfully report that so far as possible for us to ascertain, the duty and necessity to seek the salvation of the lost are well enough understood by the Church in general, but the need of the hour is active service. In the evangelical churches of to-day there is but little increase and mostly decrease in church membership, but worse than this, a lethargy in the interests of men's souls that calls for a prayerful consideration. The difficulties that face the Church of to-day are numerous, but may be divided into two distinct classes, viz., those that are outside the Church and those within the Church. Of the former may be mentioned the natural enmity, indifference, and blindness of the human heart, the anti-Christian delusions of the hour, the secret lodge, strong drink, Sabbath desecration, and prejudice. But the Church of Christ has always met with difficulties, and through the centuries has been victorious. The Church in the world but not of the world is invincible. If she is not successful, it is not outside the Church, but within the Church, that the cause of defeat must lie. Among some of the difficulties we would mention:

First—The lack of zeal for souls. As a Church we have a zeal for National Reform work and Testimony Bearing which places us in the forefront of these movements; a zeal for foreign missions that places us second per capita contributions. The same kind of effort that has inculcated and aroused this zeal in these departments of the Church's work should make us zealous for seeking the souls of the men we meet in life. Too many of us, like the blind man receiving his sight, only see men as trees walking. We all need to learn the value of a soul, we all need to learn to love souls, we all need to learn Christ's desire for souls, we all need to learn to love Christ sufficiently to consecrate our lives to the work of gathering jewels for the Master's crown.

Second—Lack of training for soul winning. As a Church we have sought to learn how to propagate our distinctive principles and give a reason to him that asketh for the faith that is in us, but the same kind of earnest effort in training would make us all a band of efficient gospel workers. The young people's societies and the Sabbath schools now furnish excellent opportunity for this training.

Third—A lack of decidedly evangelistic preaching. Our history as a persecuted Church has made our preaching combative, our high standard of Christian scholarship has made it instructive, but human need and an earnest yearning

* Read at meeting of Reformed Presbyterian Synod, May, 1904, and requested for publication in OLIVE TREES.

for souls will make it decidedly evangelistic. Not all evangelical preaching is evangelistic preaching. Paul said, "*preach the word,*" but he also said, "*do the work of an evangelist.*" Preaching the Word may denounce sin, build up in the most holy faith and maintain divine truth against all error, but evangelistic work is winning souls. Christ preached the Word and denounced sin, but He was the friend of publicans and sinners. Christ maintained divine truth against Samaritan error, but He drank water from a Samaritan cup, ate bread from a Samaritan table, abode two days at a Samaritan home, and won the heart and souls of many Samaritan households. The preacher in the pulpit or the layman in the pew who by earnest effort, work, sacrifice, and association with the men, women and children of his congregation and neighborhood, wins their sympathy and friendship, and then presents Christ's claims from a compassionate heart, is bound to meet with responsive hearts in his hearers. We may preach the Word on the Sabbath, but the work of an evangelist requires seven days in the week and three hundred and sixty-five days in the year.

Fourth—The lack of personal work. It is the duty of the pastor, the Session, and the individual members of the congregation, to reach the unsaved by personal work, man with man. There is not one in this Synod who does not believe this truth, yet how much of it is actually being done by us? This is God's plan for the propagation of the Kingdom. The whole lump is leavened by each particle of leaven in contact with the meal around it. As a Church we feel intensely our duty to seek souls in the distant lands of China, Syria, and Cyprus, and in the homeland we are earnestly working for the Indian, the Freedman, the Chinaman,

and the Jew. These Missions receive the earnest support of the Church, and this is as it should be, but we need to be aroused to the fact that foreign missions begin at our own door-step. That privilege, opportunity and duty are at hand within the bounds of every Covenanter congregation. That Christ lays upon every Covenanter the duty of presenting Christ to every one with whom we live and work and walk and have our conversation.

Fifth—Lack of organized effort. During the year a number of our pastors have held special evangelistic meetings with good results, not only in arousing the community to the need of a Saviour, but their own congregations were awakened to their obligations as their brother's keeper. Some pastors have regular places of preaching at school houses in the rural districts. Some have engaged in open air meetings, assisted by their young people. Several congregations support city missionaries. Not a few of our congregations have mission Sabbath schools at a distance from the church. One congregation reports four, several two, and a number report one. While in many congregations there is an effort made to bring in mission children into the congregational Sabbath school. Through the Home Department many families are being reached which do not attend any services. Our young people's societies as never before are studying the call of God to home missionary effort. A number of societies are accomplishing good results by distributing literature and inviting people to church. While all this is true, yet the per cent. of congregations engaged in definite evangelistic work is small.

Sixth—Lack of united effort. Few pastors have the hearty co-operation of the membership in evangelistic work. Many think that this work belongs to the pastor

alone. Many congregations demand so much from the pastor in caring for the saved, that he has neither time nor energy to visit in the homes or work with the unsaved. It is deplorable, but true, that there are congregations in the Covenanter Church where the mission scholar is not sought, and his parents not given the welcome to church services they should receive. "All at it and always at it" is the only hope of successful evangelistic work in a congregation.

Seventh—Lack of faith in God. Throughout our history as a Church we have sought to maintain purity of doctrine, discipline, and worship, because we sincerely believe that God will bless His own means of grace, and yet we hear some complain that the corruption of these in other churches is a hindrance to evangelistic work in our own. Was there ever a greater paradox? We believe God and we do not believe Him. If we have faith in God, we will expect Him to bless the efforts of a Church that holds to the means of grace in their purity.

As a Church we seek to be faithful in



SMALL CAUSES OF DEFEAT.—I begin my day's work some mornings perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: "Rise, Lord, and let Thine enemies be scattered"? Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is one that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of His presence, and are beaten accordingly by reason of the little enemies that come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—*Dr. Alexander McLaren.*

the proclamation of Christ in His fullness as a Prophet, Priest and King. If we had any faith in God we would never consider these doctrines as hindrances to evangelistic work, but would expect God to bless the work of those who honor the Son.

As a Church, we seek to maintain a high standard of Christian life and loyalty to the Lord Jesus Christ, because we believe that the Church in the world, but not of the world, is invincible. That God always backs consistency with Omnipotence. And yet we sometimes consider the Covenanter standard an obstacle in bringing souls to Christ. "Where is your faith?"

Your committee have no resolutions to offer. There have been enough resolutions voted by this Synod, which, if only carried out, would have, under God, started a revival that would have swept the continent. Let us go home and pray God to forgive our indifference, and bestow upon us the gifts and graces for service, and go to work.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—May 12 Miss Matie R. Wylie sent us the following items:

We have just passed through a very pleasant, and I trust profitable, communion season. Mr. Stewart preached every evening during the week. There were nine received, whom we hope and pray will make good members in time to come.

A very great blow has fallen upon the Mission in the death of our Bible woman and helper in the hospital. When I was coming to Syria I was detained a day or two in Beirut, and I became acquainted with her there, and ever since we have been friends, and I can truly say that she was a pure-minded, consecrated woman in life and conversation. In Nagebe (Mother of Nagebe), as she was familiarly called, was known all over town. Wherever there was sickness, trouble or sorrow, there she went to read, pray, and comfort. She was exceedingly conscientious in her work in the hospital. When Miss Dodds was obliged to be absent, she felt that things were safe left in her hands. And how many poor, ignorant souls heard the precious words of life from her lips. After Miss Dodds was taken sick, she had a heavy load of care. She was taken very sick on Wednesday evening, and only lived a week. From almost the first she said it would be her last sickness. She said she had been ready for a long time, and she was not afraid to die. She asked for Mr. Ishoe Shamma to come and pray with her before she would become unconscious. Mr. Stewart was not at home, and Mrs. Stewart telegraphed for him. He started early in the morning from Tartous, and got home in

the evening. They thought she knew him. I had prayed with her several times, and she had said she was ready to go. Many came to the funeral. It is not the custom for women to go to the church to hear the service at a funeral, but when we invited them to go with us, all said, "Of course we will go. She always came to us in our sorrows." Every one who knew her testifies to her worth. Were it possible for us to find as good and able a woman, and one so apt in the Scriptures, it would not be possible to find one to take her place, she was so well known and loved by the people. But God can raise up workers for His vineyard, and we are comforted by the feeling that she rests, and we can patiently wait for the Lord. Mr. Stewart's text was, "Blessed are the dead who die in the Lord."

We hear that Mr. Miller expects to visit us. We will be very glad to see him, but we wish he could have come in a time when we are not in such a state of confusion. Our school work is encouraging.



Dr. J. M. Balph thus refers to the death of Mrs. Haddad:

She had been a nurse and religious instructor in the hospital since its beginning seven years ago, and was a woman of fine Christian character, exemplary life, and earnest and conscientious in the discharge of her duty. Her removal is deeply felt, and it will be difficult indeed to find any one to fill the place which she occupied in the work. Her disease was pneumonia, and she was only sick seven days. The Lord's ways seem strange to us sometimes when He lays aside or calls away from the work those who seem

to us to be so much needed, but we know He makes no mistakes, and will not forget His work.

Suadia, Syria.—In a letter dated May 5, Miss Cunningham writes:

I am really sorry to be compelled to take a vacation at this time. I thought it would be possible to gain strength again here, but it seems that I cannot stand the strain of any extra exertion, and of course we always need some reserve strength, as it is the unforeseen that happens here, and it is exceedingly awkward to fail just when someone or something is depending on us. Everyone here is well.

This is the silk worm season, and people are all very busy just now. We have practically no day school, all the children being needed at home. It is a wonder to see how well the women manage to get to the meeting. Sometimes I feel quite discouraged to see such poor results, for although they make quite a sacrifice to attend, and seem to listen attentively, they go on, as far as I can see, in their own old way. Of course it is something to get them to come and listen to the Word. We can only leave the result with God, and bear in mind His own promise that His Word will not return to Him void. Some day there will be a harvest, even if we do not see it.

The most promising pupil in the girls' school is a Fellahic. She is a bright girl, and very studious, and I hope some day she will get her father's permission to unite with us. She is one of eight sisters, which is considered a very great calamity in this country, and her father is considered a very forbearing man because he has not married another wife. He seems to really like his girls, and gets them to read to him when they are at home. There are three of them in school. This

girl, the eldest, is lame from a hurt received in childhood, and the other members of the family made so much sport of her on that account that she was glad to come to school. At first she could hardly be got to speak to her mother and father when they came to the school to see her, but she has greatly changed for the better this last year, more thoughtful and kind to her sisters, and more willing to receive her parents. If there is no cholera to prevent, she will go to Latakia next year.

Cyprus.—Rev. W. McCarroll has written the following letter, dated May 26, 1904, to the young people of the Second New York Reformed Presbyterian Congregation:

Your kind and encouraging letter to your representatives in Cyprus was duly received. It strengthens us to know that you constantly remember us at a Throne of Grace, and your kindly letter was much appreciated.

On Sabbath, May 15, I conducted communion in Nicosia. Nine persons were examined and received into membership. Six of these were Armenians, connections of one family, Protestants from Asia Minor. The other three were Greeks, two of whom have been in the employ of the Mission. One Greek is the direct fruit of the Mission. Two other Greeks have been converted, and will be ready to unite with us, I believe, by another communion season. As far as I can judge, a striking work of grace has been wrought in these two men. Mr. Pepouiades is a man of perhaps sixty-five years of age, and for the island is considered a very well-to-do man, worth several thousand pounds. He is childless, and had made a will leaving considerable money to a Greek club, but was also very avaricious. He attended our meetings, became interested in the truth,

espoused the cause of right, and tore up his will. He had a poor brother for whom formerly he would do nothing, but now he employs him and assists him in other ways. He has been bitterly persecuted, and his life constantly threatened, yet he continues faithful to his Master. I trust that he will be led by the Divine Spirit to build an evangelical church in Nicosia. Who knows but that he has been brought into the Kingdom at this time for that very purpose? Indeed, the Greeks are afraid of that very thing, and consequently the persecution of him is unusually bitter. The other one, a young man named Constantine, eight months ago was a drunkard, had spent some time in prison, and on every occasion insulted and abused the colporteur. Now he is completely changed, sober, honest, earnest in following the Master, and taking with the greatest good nature the taunts constantly hurled at him.

In the morning at the close of the sermon the Lord's Supper was observed, fourteen persons participating. In the afternoon I preached to the Greeks, some forty-five young men being present, who listened most attentively. The work there has finally gotten a hold, and will, by the divine blessing, I believe, go forward much more rapidly.

The record therefore shows that God is hearing and answering prayer. As far as I can determine, Mr. Colisides, in answer to prayer, has been raised up as a preacher for the work in Famagusta. In answer to prayer, the Spirit of God has been working in Nicosia, as already indicated. Mr. Solomonides, the young man who at present is doing some printing for us, and for whom I asked you to pray, is manifesting a decided interest in the truth, and, I am convinced, is not far from the Kingdom. That the Spirit is working elsewhere is shown by the following letter,

written by a village school teacher to Mr. Kassilian in Famagusta: "Because I went with you on last Saturday evening to the Evangelical Church, where you had your prayer meeting, the most fanatical of the Orthodox disapproved my going, and condemned me severely. In a word, they characterized this act of mine as most dishonest and impious! They would not have condemned me so much, or perhaps not at all, if they had seen me go into the brothels or to the taverns, drunken and insulting. Mr. Myreantheus, the Advocate, has threatened me that he will persecute me until death if he sees me go again to the Evangelical Church, and will use every means to cause me to lose my situation as a teacher. * * * I replied to them who condemn and scold and blame me, that I heard or saw nothing that was absurd or impious, but everything I saw and heard was very moral and Christian-like. But this answer of mine was considered a great blasphemy!"

In the school there has been quite a change in the attitude of the boys, for many of them in the discussions in the market defend the Evangelicals, and some of them the people call "Free Masons," for that is what we are called by the Orthodox Greeks. It is a term of opprobrium, indicating that we have no religion at all. Let us bless and magnify the Lord for the answers He has so graciously granted to our prayers.

These are but the first drops, we trust, of the abundant showers that are to come. We need Pentecostal power, and with Pentecostal power will come Pentecostal results. It was in answer to united, public, importunate prayer that the Holy Spirit was poured out on the day of Pentecost. The second filling with the Holy Spirit was in response to the prayer of the disciples gathered together in a common assembly. My own experience teaches me

that there is need for the formal agreement and appointment of special days and seasons of prayer for the outpouring of the Holy Spirit, in order to bring the average Christian up to the mark, and I am convinced that his prayer will be none the less real and earnest for that. I ask you, then, to unite in prayer for the following objects: (a) That native preachers may be raised up for Kyrenia, Limassol and Paphos; (b) that necessary funds may be forthcoming for strengthening the school facilities of the Mission; (c) that the means may be furnished for the publishing of a small weekly paper, by which aggressive work may be done.

Tak Hing, China. — Mrs. J. M. Wright gives us, in a letter dated May 9, 1904, many interesting items:

There are many things of interest taking place every day that I know the Church at home will want to know.

We are glad to be ready to tell about moving into the new house. J. K. Robb and family occupy one end of it now, and the young ladies have their study rooms upstairs on the other side. Chinese services are held downstairs in the two front rooms. The speaker stands in the hall, and, as doors open into the two rooms, it is much the best arrangement we have yet had. The young ladies have the other half of this house for their living rooms, and Dr. Wright and myself are keeping house in this part with considerable comfort.

Mr. Robb preached an excellent sermon yesterday from Matt. ix, 9. We find it more interesting to listen than a year ago, and the natives are giving better attention as time goes on. There were over fifty present and all were respectful and attentive. Mr. Robb says he had unmistakable evidence that his preaching was somewhat like the usual sermon, as he

noticed one fellow enjoying a very comfortable nap.

We have morning prayers in Chinese, and all the servants and some of the workmen attend. A number of the women have learned to read since coming, and they are very pleased and proud. We have meetings for the women on Thursday afternoons. Dr. George takes all the newcomers, as she has the language best, and can make good explanations. Dr. Kate McBurney has a class learning the ten commandments. I am trying to do some of the work that Miss Torrence left when she started for America. She had a class of those who were learning to read. She taught them Bible stories and the miracles of Christ. They can now name the first twenty, and know the story of each one. To see them so intent on their lesson, with their finger following down the page for fear of missing a word, is a sight good to see. The washerwoman, Iso, whom Mrs. Robb helped so much, is a treasure. She is a woman of such good sense and is so pleasant and always ready to do whatever is at hand.

The men had such good success in selling books in the winter that it was thought advisable to employ a native and make it a steady work. So last week Mr. Kwong, who had been with them on some of their trips, was sent out. He is one of our members, and seems to have considerable stability. He is very pleasing to talk with, and seems to readily make friends with his own countrymen. He started with a good supply of gospels and other tracts, and traveled three days into the country, then came back. He came in Saturday about noon, footsore, but in good spirits. He had sold over one hundred and fifty gospels and tracts, and as it is estimated that five people read each book sold, that means that over seven hundred people now have a portion of God's

Word who a week ago knew nothing about the true God.

Mr. Kwong, in telling his experiences, said: "I go by people in the fields. They ask, 'What have you? Where are you going?' I answer, 'I have the true God's doctrine; I am selling them to all men.' Then they ask me, and I explain very much. Very many people are very happy to buy books. I tell them the true God is not for one man only, but for all men; not for one kingdom, but for all kingdoms: that Jesus Christ came down to earth to save all men."

Mr. Kwong says that this week he is going very far away and may be gone ten days. We are all pleased and en-

couraged with his week's work, and hope to send a helper with him soon.

We had a very pleasant visit from one of the Christian Alliance missionaries from across the mountains south some forty miles. We expect Mrs. Nelson from Canton this week for a few days, also Dr. Todd, of the Canton Hospital, who is a classmate of Dr. Wright. We are so glad to see people, as we feel few in number since the folks left us. We have good news from them along the way, and we know they will be helped by the visit home, and that they will have many good things to tell us on their return.

Our heads and our hands are busy these bright days, and we are glad it is so.

AT HOME.

Allegheny, Pa.—The following items are from the Central Board of Missions:

Financial Statement:

	On hand May 1, 1904.	Receipts.	Expenditures.	On hand June 1, 1904
Southern Mission.....	\$2,447.92	\$102.35	\$532.13	\$2,018.14
Indian Mission.....	2,212.04	295.39	2,125.73	381.70
Chinese Home Mission..	899.69	—	105.33	794.36
Jewish Mission.....	131.10	50.38	—	181.48
Domestic Mission.....	463.43	66.10	—	529.53
Southern Mission In- dustrial Fund.....	179.84	—	40.00	139.84
Sustentation Fund.....	4,108.64	79.09	—	4,187.73

Miss McCartney resigned her position as Assistant Superintendent in the Southern Mission. Resolutions appreciative of the good work done by her, and expressive of regret that she felt called on to sever her connection with the Mission, were passed. Miss Anabella Stewart was chosen to fill the place thus made vacant.

Professor Reed and the rest of the Mission force were reappointed. Miss Dora Robb, of New Concord, O., was elected a teacher, and Miss Bedford, of Blanchard, Ia., to assist in the teachers' home.

The mission force in the Cache Creek Mission will remain as it was, with the exception of Miss McKnight, who is now a regular teacher. Rev. Isaiah Faris will have charge of the Oakland (Cal.) Mission for another year.

J. W. SPROULL.

Almonte, Canada.—Report of the L. M. Society, of Almonte, Ontario, for 1903: We held nine meetings during the year. The number enrolled is ten. Our money was raised by monthly fees and donations.

We feel we have done little, but we hope, with God's blessing, it may do much good. And let us not be weary in well doing, for in due season we shall reap, if we faint not.

TREASURER'S REPORT.

Receipts.

Balance from last year.....	\$4.13
Monthly fees	10.20
Donations	5.00

—————
\$19.33

EXPENDITURES.

Treasurer's book	\$.05
Foreign Missions	5.00
Wall around cemetery	5.00
Two copies OLIVE TREES.....	1.00
Postage12

—————
\$11.17

Balance

Mrs. J. S. WADDELL, Sec. and Treas.

Mount Clare, Neb.—The L. M. Society of Beulah Congregation report a membership of 28 for the year 1903, an increase of 2 and a decrease of 1, by death. Mrs. Sarah Mahaffey was called home December 31, 1903, after a short illness. Although not always able to attend our meetings, she contributed, as she said, "the widow's mite," and was always interested in the work of the Society. The first six months we worked for the Jewish Mission and the last for the Mission in China. The parting words of our sister, found in Romans viii, 38, 39, should be an inspiration to us to go forward in our work for the coming year.

Mrs. J. S. McGAW, President,

Mrs. GEO. KOHR, Secretary.

TREASURER'S REPORT.

Receipts.

Balance on hand	\$3.01
Collections	8.02
Donations	2.50

—————
\$13.53

Disbursements.

Mission in China	\$3.10
Material for quilts and comforts..	5.48
Freight on Mission box	1.00

—————
\$9.58

Balance in treasury

Box to Jewish Mission

Two quilts for Mission in China..

—————
\$29.00

Mrs. CHAS. CHILDRESS, Treasurer.



Resolutions of the L. M. S. of Beulah Congregation on the death of our sister, Mrs. Sarah Mahaffey, who was called home December 31, 1903: Being our oldest member, we think of her as a shock of corn fully ripe and gathered into the heavenly garner.

WHEREAS, God in His all-wise Providence has taken our sister to Himself, therefore,

Resolved, That it is a pleasure to us to testify to her Christian character and her devotedness to her Master.

Resolved, That she has left us a worthy example in being fully prepared for the summons, "The Master is come and calleth for thee."

Resolved, That we extend to those who mourn the loss of a dear mother, our heartfelt sympathy and commend them to Him who is able to comfort us all in sorrow.

Mrs. ADAM WALKINSHAW,

Mrs. WM. SHAW,

Committee.



Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle*.

MONOGRAPHS.

FIRST IMPRESSIONS AND OTHER THINGS.

—The following Monograph is the substance of a letter from Dr. Kate McBurney, dated April 11, but received too late for the June number of OLIVE TREES. The necessary delay in its publication will not detract from its value.—

Before we came to China, the workers were all living in one house, but hoping the new dwelling house would soon be finished, as they greatly needed more room. When we came, they crowded together a little more closely to make room for us. They then hoped the new house would be finished by Chinese New Year—about the middle of February. It is now the second week in April, and it is still in process of construction. We now hope to see it habitable in a week or two.

Our goods, shipped about the middle of October, arrived about the middle of February. The workers loaned us the necessary furnishings, so that we fared well. It is of some advantage to newcomers that their predecessors have had to lay in supplies for years to come, and their hospitality is unbounded. However much we may have crowded our fellow workers, that fact did not in the least obscure the more obvious fact that a great vacancy had occurred a short time before. It was sadly apparent, even to our unaccustomed eyes. In all the accounts of the work here we had learned to look upon Mrs. Robb as the leader in work among the native women, and as one who would consequently be very able in guiding the steps of those who came later. We had looked forward to the time when we could lean on her for counsel, advice and help. God sees not as man sees. His ways are not as ours.

Doubtless her work will go on while the world stands. We can see the evidence of it on every hand, and the natives who knew her are always ready to bear testimony to her worth. The Senai was very dear to them. When we come to the end of time, and look back over God's plan from His standpoint, we will, no doubt, praise Him for the providences that sadden our lives now.

We were so promptly admitted into fellowship with the Mission family that it is impossible to say when we began to feel at home. We never have felt otherwise in China. Had the feeling not been inaugurated when we received letters of welcome in America from the various workers here, surely it could not have failed to be when letters reached us at various ports of Japan where our vessel touched, written by different workers, one of whom wrote as she lay on her back suffering from a severe attack of illness.

If we had any desire to boast of hardships, of loneliness, or of sufferings, we would find no more fertile soil here than in our native land. Those who were here from the beginning could doubtless tell a different story, as can most pioneer mission workers. Their hardships cannot be fully known to us who come after them. We enjoy the fruits of their labors, though unable fully to appreciate them. There is One Who knows all about it, and will never forget. There is a satisfaction in pioneer work that is granted perhaps only to pioneers, but it is *worth while*. We hear much of what the missionaries have to sacrifice—how much they miss in order to carry out Christ's command—and perhaps the facts are not often exaggerated, especially in the case of children and persons in delicate health. We will grant

this; but any true missionary can testify that Christ fully realized that when He gave the command, and has provided compensations. The missionary can look into the faces of his friends at home and realize even more fully how much they are missing. I cannot say definitely how many, but I can, at present, recall eight ministers of our own denomination, besides some others, who have in my hearing expressed regret that they had allowed themselves to pass the age limit without offering their services to foreign mission work. I do not know how many others may have the same feeling, but, no doubt, there are some. I do not know how many in our ministry are still within the age limit. How many of these God has called away from the home land remains to be seen. A word of warning may not be amiss. Do not pass the line without facing the problem squarely, and settling it on such a basis as will leave no room for future regrets. God is always willing to give His children the best they are fitted for. Sometimes we are unwilling to accept the best, and He allows us a second best, just as our parents have often had to do.

Judging from questions asked in letters, we may conclude that the most interesting thing that newcomers here can write home is how we "get along." In the main we get along by getting all the help possible from those who have been on the grounds before us, and know Chinese customs. These are not like our customs, and as we were sent out to carry the gospel, and not to change social customs, we try not to thrust our customs unnecessarily upon the natives. The Chinese women come to call, and ask us to return their calls. When they enter, we are expected to rise and greet each one with a smile, at least, if we do not know what to say. Then both hostess and callers entreat each

other to be seated, until sufficient solicitation has been displayed by each, and finally all are seated. The usual custom is to have brought at once a pot of tea with some tiny cups. The hostess pours the tea, and each cup must be offered—tiny as it is—with both hands, and be received into both hands. No one sips until all are ready, then each one invites each of the others to "drink tea;" then they all drink. At least we all do when we are the callers. Sometimes the women who call here are so superstitious as to fear we have added some drug to the tea to compel them to believe the "doctrine." Sometimes callers on their first visit resort to amusing methods of getting rid of the tea. They watch until they think we do not notice, and slyly throw it on the cement floor or out of the door. We have seen them pretend to drink the tea, and then one who was near the door would exchange cups with her neighbor, and proceed to empty it as she had done her own. After the tea drinking, there is a little chatting, perhaps, and then someone suggests that the ladies "talk the doctrine" for them. This is done both here and in Chinese homes where we call. Occasionally it is not asked for, but this is the exception, and they usually give marked attention. An invitation is always given to attend the regular services, and frequently they accept and come to hear more of the doctrine. Few of the women have learned to read, and they speak their own language so incorrectly that when the missionary learns to understand some of the Chinese language as it should be spoken, there are still many variations to be learned by actual contact with the people.

When the callers have heard the "talk," and perhaps the missionaries or children have sung a little for their entertainment, they begin to take leave. This is done by inviting the hostess to "please sit," thank-

ing her for the pleasure she has given, and other kindred remarks. The hostess, in turn, admonishes the callers to "walk slowly." Instead of remaining in the house "seated," the hostess follows the departing guests to the "turn in the way." Meanwhile, they urge her to return to the house, and she urges them to "walk slowly." She also asks them to call again, and they invite her to return their call. These details may not be quite correct. They are some of my "first impressions" of Chinese customs.

While these callers often come at very inopportune times, it usually affords an opportunity for presenting the new doctrine to some who have not yet heard it. Miss Torrence and Dr. George sometimes talk to several groups in a day, sometimes aggregating three hours in one afternoon. This is not easy work. The attendance is excellent, both at the Thursday meeting for women, and on Sabbaths, and the people appear to give good attention.

All, except the senior missionary, are still studying the language, as they have opportunity, but with the building, the dispensary, and other necessary interruptions, those who are able to talk with the Chinese find much to break in on study time.

With regard to the language, I may say we have been freshmen before, but never to the same extent. We still think in our mother tongue, and expect to do so for some time. That others have acquired a working knowledge of this language is encouragement to try. No study furnishes a stronger incentive than that of the language of a Christless people. The appeal to do one's best comes alike to the physical, mental, moral and spiritual being—a constant stimulus—just as powerful as is one's ability to appreciate the situation, thus maintaining harmony and making study a veritable delight. This

is one of the compensations for a hard task.

Sabbath before last was our communion. There were four baptisms on Saturday. Of these, three are Chinese over fifty years old. The fourth is David Metheny, son of Rev. and Mrs. J. K. Robb. The last was conducted in English. This is the second time we have heard our native language in a meeting in China. The other time was when Rev. J. K. Robb addressed us at the funeral of little Joe. That was on Saturday of our previous communion, and David Metheny was to have been baptized that day, but under the circumstances it was thought better to postpone it. Perhaps that was one reason why the English baptism was so impressive. The question came with searching emphasis, "Are you duly thankful to the Heavenly Father that He has spared both mother and child?" but the voice that spoke the words faltered.

Rev. J. K. Robb had arranged to preach an English sermon at our last communion, but instead had to prepare a funeral address. After that it was known that Rev. A. I. would be away during the spring and summer, so that with preparation for new and untried duties and responsibilities, together with oversight of building and builders, it was apparent to all that he needed nothing additional. It may be a long time before we hear an English sermon in China. We were fully compensated on Saturday when he preached his first sermon in Chinese. He did it without manuscript or note. Ministers are not usually expected to preach in their second year, but in this case the need is met with the supply. The promise is sure. "Lo, I am with you."

One of the members was invited to a wedding feast the week of communion. It was an all-night festivity. He told us about it beforehand, and we thought he

was going. When the time came, and he did not go, he was asked if he did not wish to go. He replied that he would have enjoyed it greatly. At first he felt very happy to think of going, but as he thought over it, did not enjoy peace in his heart, as he felt it might unfit him for the communion, so decided to give it up. This same member some time after the Chinese prayer meeting was started, when the matter of his leading a meeting was suggested to him, said: "I am unable to do it, but I very greatly desire the Holy Spirit to enter my heart and teach me to do it, so I am willing to try." He did try, and apparently his desire was granted.

The carpenter who went astray before the last communion, and was at that time brought up for discipline, was restored, and has given evidence of sincerity ever since.

The father of one of the members came and studied the "doctrine" two or three weeks before our previous communion. He was examined at that time and showed considerable progress. He had been learning from his son for some time. He was advised to study still further. He did so, and came a week or more before this communion. The examination was satisfactory, and he was received and baptized. He lives over the mountains, about fifteen miles away. He went home on Monday and returned again last Saturday. He comes afoot.

A number of candidates were held over until later. There are some inquirers in whom we are all greatly interested and who we hope will all some day be received. One old woman who has been a candidate for some time and comes up at each communion for examination, has been rather a perplexing problem. She gave but little evidence of understanding the plan of salvation, and Mr. Robb almost despaired of her ever being able to understand the es-

entials, but was surprised at the advance she has made since last communion, and told her that he was glad to say she had learned more this time than ever before, and encouraged her to persevere. She is old and poor, and partially blind. She cannot read the Bible, but is constant and punctual in attendance at the services, and her teachers will certainly have great cause for rejoicing in the future if she continues to improve as she has been doing.

A woman brought her child to the dispensary, and asked Dr. George to give medicine and treatment free, as she was a poor widow. This was done, and the child recovered. The doctor noticed that the woman herself had an ulcer on one eye, and asked why she did not have something done for it. She said she had no money to pay a doctor. Doctor George looked after the eye also, and it improves. The woman is very grateful, and seems to appreciate the ministrations she receives. When she heard that God was "full of compassion," she was ready to believe He must be or His children would not be so kind to the poor and suffering. She appealed to us for work. She had been carrying wood from the mountains, and that is hard work with but little pay. This appeal she repeated each time she came to the dispensary. We have given her a little work as we could, not taking all of her time. She now attends all of the services, including Chinese worship every morning. The following she has told Dr. George at various times: When she was a child her father was willing she should learn to read, but she did not care to do so. She is now sorry she did not. Her husband's brother was employed as a soldier at Hong Kong for some time. While there, he contracted the illness of which he died. He there learned something of the Christian religion, and she thinks he

died a believer. While he was ill he came to his brother's home, and from him they heard of the true God, but did not know much about Him. Since that time she says she has quit worshipping idols, but did not know how to worship the true God. Dr. George is teaching her to read, and she is most diligent. She is also ready to help the other women to read or learn verses or the commandments. She learns readily. She has learned how to pray, and prays every day. She is decided in her belief, and wishes to be baptized, but said she knew it would be better to wait until she understood more fully. They seem willing to wait until they are considered ready, or most of them do. Any who do not are not considered as having proper motives.

The natives seem to associate the work of the dispensary very definitely with the "doctrine." An old woman who came with a large earbunch on her back is recovering nicely. She was not a hopeful case to take, but is so thankful. She always thanks the "Jesus believer" when the doctor finishes the dressing.

Dr. Wright takes the men who come, and is getting all the patients he has time to treat.

There is yet a "great wall" between the newcomers and this people, but those who are able to scale it bring to us the accounts, and we are glad to pass them on. We are able thus to gather some crumbs from the grown folks' table now; but when we grow up we'll be allowed to come to the table with the others, and may then be able to bring in a fuller account of the work.

The Dorie sails on Saturday, and on Wednesday our little party is to leave us. We look for two of them to return in the autumn, but will have to say a longer farewell to the little ones. They have made much sunshine in the Mission home, and

we will miss them greatly. They assure us they will come back when they "get big" and help to teach the Chinese. The natives are counting on this, too. The old grandmother, who was the first member, says she will be in heaven then, but thinks it is wise for them to go back to America now, even though she does not hope to see them again in this world. She says she will see the Senai and "Dodo" before she sees them.

OUR MISSION IN SYRIA.

—The following paragraphs are taken from the annual statement of the Syrian Mission for 1904.—

Had the same order prevailed from the inception of the Syrian Mission as at present, this would be the forty-eighth annual report to the Board. It is not known to us, however, in what form the early reports were made, as the Mission possesses no manuscript records of reports prior to 1875. On Feb. 16 of that year a Commission of Synod was organized at Latakia, and from that date until 1883 the annual reports were made by that Commission to the Synod. But on July 2, 1883, a Mission Association was formed, which, from that date until now, has reported annually to the Foreign Board. The Mission has copies of all these reports of the Commission to the Synod, and of the Missionary Association to the Board, except for 1878, for which a blank space has been left in the minute book.

Although work was not actually begun in Latakia until 1859, yet inasmuch as the first missionaries were sent out to Syria in 1856, the first half century of the Mission's existence is almost rounded out. From the beginning until now the Church has sent out to the Syrian and Cilician fields, nine ministers, and five physicians, one of whom was afterward

ordained to the ministry; and nine lady missionaries, besides adopting one from the Antioch Mission. The numbers at present in the Syrian field are two ministers, one physician and four unmarried ladies. The number of persons received into the membership of the Church in the Syrian branch of the Mission, including Suadia, during this whole period, is a little over five hundred, and the number of children baptized is about three hundred and fifty. The number now on the roll of the Latakia station is two hundred and twelve, the net increase being one over last year, according to our statistical report; but two deaths that have occurred since April 1 will reduce the roll to two hundred and ten.

In view of the circumstances of the Mission, the following quotation from the *Reformed Presbyterian Covenanter* for January, 1859, is as appropriate as it was forty-five years ago. After giving reasons why our Church should have a Mission in Syria, the writer says: "So having, doubtless by the direction of the Head of the Church, placed our missionaries in a position where dangers and trials surround them, and where even worse trials than any they have yet experienced may await them, while we may sympathize with them in their difficulties and sorrow with them in their sorrows, we may not ask them to flinch from danger, or, while a spark of hope remains, turn their backs upon the foe. The Christian public lives too much by sight and too little by faith. The history of missions is amply sufficient to cure rash and sanguine expectations of success. How many devoted missionaries have fallen at their posts, and how little is yet apparently gained. Although our friends should spend their lives in the service of their Lord without any apparent fruit as the result,

yet we are very far from being able to decide the ease. It is certainly pleasant and gratifying to behold the fruits of our labors while we live, but the Christian has a very much higher object in view. To glorify God and to do His will, regardless of consequences, is the brightest aim of the good man upon earth."

We do not despair. Much good has been already accomplished. The foundations have been laid deeply and well, and the building of God is slowly rising. When we are weakest, it may be that God will work most mightily; and to Him shall be all the praise. "The spirit of the Bible," says Dr. J. Hamilton, "is a hopeful spirit; even while the sky is overcast the air is warm, because above the clouds the sun is shining; and in the quarter from which the upper current sets in the horizon is clear. Even where great and precious promises are not actually spoken, the glow of the gospel is felt; and beyond the murky battle cloud of man's crimes and conflicts the sun of millennial glory keeps shining. If with our world the worst is not over yet, the best is also coming; and though sin has had a long and disastrous reign, grace shall also reign unto eternal life through Christ Jesus our Lord." JAMES S. STEWART.

BUREAU OF MISSIONS BULLETIN, JUNE.

The experiences and needs of all Christian missions, at home and abroad, are the concern of every Christian because of their part in God's irrevocable plan to bless all nations through Jesus Christ.

The manager of a big publishing house in Yokohama, Japan, is an elder in the Presbyterian Church. Every Monday morning he assembles the 220 workers of the establishment for a religious service as a preparation for the work of the week.

The Friends' Foreign Missionary Association (England) is about to establish new stations in the Province of Szechwan, China, at Sui-ning and Tung-kiang, both of them on the main road between Chung-king and Tung-ehwan.

A plan has been drawn up for a Union Medical Missionary College at Hankow, China, where five Protestant missionary societies are at work.

Rev. F. M. Chapin, missionary of the A.B.C.F.M., sums up the chief result of the Boxer episode upon missions in China as (1) A distinct official recognition of the missionary enterprise, and a wider sphere of influence; (2) an establishment of relations between Protestants and Roman Catholics. The episode has also led educated Chinese to expect a breaking up of the old China.

China is surely making progress. The Viceroy Tuan Fang, of Hu-pei and Hunan Provinces, recently attended the commencement exercises of Boone School (Protestant Episcopal) at Wu-chang, and distributed the prizes. He also watched the boys playing foot-ball, and as a climax of his exhibition of interest, the Viceroy kicked the ball himself. This same Viceroy has established two schools for girls in Wu-chang, and has engaged Japanese women to teach them.

The China Christian Literature Society has commenced publishing a weekly paper in Chinese in order to grasp the present opportunity for circulating Western ideas among educated Chinese. The change produced in China by the regulations of 1902 for civil service examinations seems incredible. The question which has hitherto blocked progress in China has been, "Does this accord with ancient usage?" The Chinese of to-day are beginning to ask, "Is this up to date?"

A notice in the *Indian Witness* which would seem novel in American news-

papers, is that of a Hindu who wishes to publish widely the fact that he has accepted Christianity, and has been baptized.

It is a sign of the times that the Government of India in deciding to place tablets on buildings famous in the history of the country, has chosen to mark permanently in this way the houses used by William Carey, Henry Martyn, Schwartz, of Tanjore, and John Wilson, of Bombay.

Here is one missionary's experience with the plague in India: At the German Baptist Brethren's Orphanage at Ankleswar (Bombay Presidency), one of the boys was taken sick on a Saturday in March, and died on Tuesday. By noon six more were sick. Mr. McCann, the only missionary there, carried one of the plague-stricken boys out of the house and laid him in the shade. In less than an hour he was dead. The missionary carried another boy out and laid him under a vine for shade and fresh air, but the boy died before the grave was ready for the first, and both were buried in one grave. Mr. Liehty, another missionary, now arrived from a tour, but Mr. McCann refused to allow another beside himself to run the awful risk of handling plague patients, and continued to care for the sick single-handed. The next day at 8 o'clock another boy died and Mr. McCann, with the help of four boys, buried him. At 10 o'clock another boy died. Mr. McCann carried him to the grave, and on his return found another boy dead. Him also the weary missionary carried, with the help of three boys, to the burial. Then the plague was stayed as suddenly as it had begun, exactly as if the Angel of the Lord had been sent to stop it in answer to prayer. The spectacle of a true missionary doing his duty under such circumstances acts upon one like a tonic.

In some parts of India Hindus are making serious efforts to dissuade the people from sending their children to missionary schools because the teaching given does not end with the time of schooling, but sticks to pupils throughout their lives. It is a testimony to the value of mission schools which is worth bearing in mind.

The Presbyterian Board of Foreign Missions (North) is adding to its Laos Mission the new station of Chieng-tung (Kiang Tung), about 180 miles north northeast of Chieng Mai, and about 50 miles south of the Chinese frontier.

The Sabbath school at the Presbyterian High School in Bangkok, Siam, begins at half-past eight o'clock in the morning, and the session lasts three hours and a half. Sabbath school scholars elsewhere will please meditate on the programme.

The Protestant Episcopal Board of Foreign Missions has decided to open a station at Zamboanga in Mindanao, P. I.

The American Board has bought and is just sending out to Micronesia a trim little steamer as a new "Morning Star." Various craft visit the Micronesian Islands; but the missionary cruiser alone carries benefits without trying to take away more than it gives.

In an English missionary school in British New Guinea, the scholars were lately asked how many of them had ever tasted human flesh. Only one could deny the accusation. A mission in such surroundings is like a forlorn hope in warfare: when it attains success the result is worth the long and terrible struggle.

The Rhenish Missionary Society, after sixteen years of hard labor and sacrifices of life and property in German New Guinea, at last rejoices in the baptism, at Bogadjim Station, of the "first fruits" among the Papuans.

A slave woman named Ogunro, living

in the Ilale country west of the Niger, longed for freedom, and worked hard until she secured it. Then she traveled to another region to enjoy life. There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Ilale people, among whom she had been a slave, what good things she had learned. She went back to Ilale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor. The *Church Missionary Intelligencer* now reports that five young men from Ilale have been baptized through these efforts of the ex-slave. It seems that Anglo-Saxons have no monopoly of the strenuous life. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas.

In the district of Asaba, along the lower course of the Niger River, a vaguely nationalistic movement of the tribes has driven Christian converts from their homes, and has destroyed a number of churches, as well as some property belonging to the Church Missionary Society. The native party of action called themselves "Ekwumekwu"—the silent ones—and acted against the English and all connected with them. But the British Colonial authorities struck back, and by means of a two months' campaign, order has been restored, the leaders have been captured, and the "silent ones" are now painfully rebuilding, under direction of the soldiers, the schools and other mission buildings which they destroyed.

Various recent telegraphic items may have aroused languid interest in the struggle of the German troops to suppress the rising of the Herero tribes in southwest Africa. It has been an attempt of less than a thousand German soldiers to control the Damara and Namaqua country, which is half as large again as the

whole German Empire, and twice as large as New York and Pennsylvania plus the whole of New England. Sympathy with this hard-pressed handful of soldiers should not obscure, however, the missionary interest in this fierce struggle. The Rhenish Missionary Society has been working during more than fifty years among the Hereros (or Damara negroes, as they are sometimes called). It now has fourteen stations among them. The Finnish Missionary Society has reinforced the Rhenish Missionary Society, and has three stations in the extreme north of the colony. Altogether there are in Damara-land forty-nine missionaries, including women. They have gathered about 2,500 native communicants into the Church, and have thirty-three schools and a printing establishment. The outlook has been most hopeful there as well as among the Namaqua Hottentots of the southern part of the colony. Fifteen years ago, profiting by the pioneer work of the missionaries, the German Government took possession of Great Namaqualand and Damara (Herero) land, and placed the whole region in the hands of a commercial colonizing company to develop. Commercial German Christianity is now loudly calling for the suppression of the missions that teach Hereros to think about rights, and that otherwise give them more knowledge than they ought to have if traders from the Fatherland are to exploit them with sufficient profit. A certain class of German papers are swollen to bursting with violent attacks on the missionaries; one ground of complaint being that the Hereros have decided not to kill any missionary, whereas they kill every trader who falls into their hands. The real cause of the Herero rising is suggested by a frank avowal of principles made by the trading company in a recent issue of its organ, the *Koloniale Zeit-*

schrift. It says: "We have acquired this colony, not for the evangelization of the blacks, not primarily for their well-being, but for us whites. Whoever hinders our object we must put out of the way." Such a cynical avowal shows that a greater danger than the hostility of savage tribes now threatens this prosperous German mission.

The term "Ethiopianism" stands in South Africa for the doctrine that the African Christian Church belongs to the Africans, its instruction by white missionaries being a restraint upon its liberty. The idea originated upon the ground, but colored enthusiasts from America are spreading it among the infant churches of Cape Colony, and as far north as the French mission churches of Portuguese East Africa and Barotseland. A political odor now appears about the Ethiopian propaganda. Something like a panic seems to have seized British officials in South Africa, and in Natal; at least, a decree has gone forth prohibiting native pastors and teachers from exercising their functions in places where no white missionary resides. Regarding this movement by the side of the Herero rising, and the lesser outbreak of the "silent ones" farther north, one has to feel that the sluggish minds of the children of the Dark Continent are being stirred to life. The question of the wisest manner of dealing with churches suffering from premature craving after independence and control, is one that might be discussed with profit at missionary conferences in all fields.

The Church Missionary Society reports its gross receipts, for the financial year 1902-03, as \$1,972,309.68. Deducting several sums designated to special objects, the net receipts of the Society for the general work of the year were \$1,910,609.36. This total is an increase of \$372,680 over the receipts of the previous

year, and it has covered an increase in appropriations of \$72,600, besides reducing the old deficit from \$169,400 to \$27,762.24. It is not surprising that in the presence of this magnificent result the committee decided to continue the "Forward Policy" followed by the Society during the last seventeen years, and which has received God's blessing in so marked a manner.

CORRUPTION OF DIVINE WORSHIP.

—OLIVE TREES is glad to put into the hands of its readers the following timely "testimony against the corruption of divine worship," issued April 5, 1904, by the Philadelphia Presbytery of the Reformed Presbyterian Church. It deserves the widest circulation.—

Resolved, That we as a presbytery view with sorrow and alarm the steady departure of many churches from the Scriptural system and manner of divine worship, and the increasing innovations that are perverting and corrupting the services of God's house.

We feel constrained to call attention to this matter, which, in our judgment, is of vital importance to all the denominations of Christ's Church, inasmuch as all are one in the faith, the life, the work, and the Spirit of the Lord Jesus, and the condition of each has more or less effect upon the entire body.

We are persuaded that the spiritual life of God's people, their realization of the divine presence, their conception of Christ's person and work, their experience of holy awe in His house, their growth in faith and power for service, the purifying, enlarging, and exalting of their souls in the Holy Spirit—all greatly depend on the nature and manner of the worship they offer unto God, and the spirit in which they render the service.

And, as the system of worship plainly prescribed in the Scriptures is alone suitable to the dignity and awe-inspiring attributes of God, and the glory and majesty of Christ the Saviour, whatsoever is added, altered or omitted by man detracts from God's glorious character, and thereby deprives the worshipper of the divinest means for elevating and transforming life.

We therefore feel persuaded and obligated to testify against and express our disavowal of all methods and means employed in the worship of God not having sanction in His Word.

We desire also to co-operate with all who earnestly and faithfully seek the unity and purity of the Church, by restoring the simplicity and richness of apostolic doctrine and worship within all her borders.

We will labor and pray with full assurance that the Church of Christ Jesus in a unified form shall yet be evolved from all the denominations of Christians, according to her Lord's intercession, and by the power of the Holy Spirit, and shall become one glorious Church in all the earth. But such harmony among men is possible only when they harmonize with God in all things, and are subject to His will.

The law of God relating to the matter and manner of worship, as revealed in His Word, is, in our judgment, a foundation stone of primal importance in the only basis upon which the churches can unite. As formulated by the Westminster Assembly of divines, it has become, when faithfully applied, an effectual safeguard against all innovations whereby man can corrupt the services of God. Whereas, on the other hand, by its suspension or neglect, a small breach, in the observance of the ordinance, may result in an overflowing flood.

This great Protestant law, which has

been transmitted from Westminster, is as follows:

“The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of satan, under any visible representation, or any other way not prescribed in the Holy Scriptures.” See Chapter 21 and Section 1.

We adhere to this law with unfaltering fidelity, esteeming it as worthy of being revived and applied by all the churches in Christendom. The application of this principle would quickly cleanse the sanctuary of all unwarrantable music and all uninspired songs, and exalt preaching and prayer, psalms and sacraments, to their divinely appointed places, in the service of God’s house.

We feel constrained to make this statement for reasons which may be summarized as follows:

1. The churches in general, in the present day, have departed far from the apostolic system and method of divine worship.

2. The existing tendency is to lower and degrade the holy and solemn service of God’s house to a sensuous and spectacular entertainment.

3. The preaching of the Word of God has been quite generally reduced to soulstarving brevity.

4. The Scriptures testify clearly that God is moved to jealousy by the corruption of His worship.

5. The churches, by will-worship, are endangering their religious inheritance won in the great Reformation at the cost of much precious blood.

6. The time is surely coming “when the watchmen shall lift up the voice together; with the voice together shall they sing; for they shall see eye to eye.”

As a presbytery we earnestly exhort all under our care to keep themselves guiltless from the great sin of offering unto God in worship anything whatsoever that has not the sanction of His Word. And let all, as they have opportunity, bear earnest testimony, according to the wisdom God gives them, against the presumption of men who attempt to improve upon God’s own plan and system of divine service.

HOSPITALITY TO MISSIONS.

III JOHN.

If one would understand Christian hospitality at the heart, let him grasp the spirit and scope of this third Epistle of John, the Epistle of John the beloved, whose insight is the finest and deepest of all the inspired writers.

The apostle begins with an official, presbyterial salutation “unto the beloved Gaius,” some early saint whose chief distinction was that he had entertained some servants of the cross on their errand of evangelizing the Gentiles—a work identical with that of modern missions to pagan peoples—“worthy of God.” John’s prayer for this Gaius is that he may “prosper and be in health” in his universal, normal life-relations, even as his soul may prosper. The apostle then bursts into an outpouring of his paternal joy at the tidings that have reached him that Gaius is so truly among his spiritual children; for he has opened his heart and shared his home with such servants of Christ as have gone forth “in behalf of the Name,” to commend Christ’s saving grace to the heathen. These missionary brethren were such as had counted the cost; they had sundered natural ties; they had forsworn all thought of temporal gain, even support from the alien peoples to whom they were going; they had thrown themselves on the resources of the exalted Lord of

the Great Commission, and to such agencies as He might raise up to care for them.

The distinction of Gaius lay in this, that he was responsive to the spiritual genius of these relations. His heart was loyal; his house and purse were open; his whole life was ordered in respect to just such personifications of divine love, grace and truth as these missionaries of the cross represented. As such Gaius had come *en rapport* with God in the spirit, aims and practical methods of evangelizing the world. In this attitude his being was correlated "worthily of God," according to the very highest standard.

To make even sharper the distinction between a Christian thus divinely centered and poised, this picture is painted on the dark background of one sorry, surly personality, Diotrophes, a man who embodied the exact opposite of all that Gaius was. This Diotrophes was one "who loveth to have the pre-eminence," "who received not" even such as John the apostle, or Gaius, or the missionary of the cross. His very vernacular took a form of "prating with wicked words." He was minded to "cast out of the church" mission-lovers; thus creating an anti-mission schism against those who, like John and Gaius, were living according to God's standard of the life and labors of those who served "the Name." Thus Diotrophes represented the very opposite of hospitality to the truth and co-operation with it. He was even a virulent enemy of the truth and of the Church of Christ, "forbidding others also."

The epistle closes with one other witness to John's message, so in contrast to all that Diotrophes and his party were. Hence Demetrius, possibly the bearer of the epistle, is introduced as one who "hath good report of all men and of the truth itself." By him salutation is sent "by

name" to the group of faithful ones, of which Gaius is the center, and for this time John dismisses all other matters in the interest of his one pressing message, "Therefore we ought to sustain such persons that we may become fellow-workers for the truth."

It is of vast significance that one book of the collection of sixty-six inspired writings is given to this theme. Can there be any doubt that its message should rule the Church till the end comes?—*H. C. Mabie, D.D.*

AN OUTSIDE VIEW OF MISSIONS.*

"Travelers in India," remarked my friend, with his cheery smile, "report us missionaries as living in luxury, waited on by troops of servants, demoralizing native simplicity by an impracticable morality, stuffing them with theological dogmas which they cannot understand, forcing them to wear unsuitable and unaccustomed clothes, and that the upshot of our work is to make them hypocritically profess a faith they do not believe in, in order to curry favor, and to ruin them with the vices of civilization instead of saving them with its virtues. Well, now you have a chance to see how it is for yourself!"

The household consisted of the missionary and his wife and a young lady who was assisting them; three or four immaculate Mohammedan servants, at wages from one to two dollars a month; a horse and buggy; a chapel; and, within the walls of the compound, some ranges of neat buildings for the accommodation of the native children who were supported and instructed by the mission.

The family sat down thrice a day to a wholesome but Spartan meal. The husband worked with all his might from dawn to dark, and after dark in his study,

* From Mr. Julian Hawthorne in the "Cosmopolitan."

helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child's, and innocent as a little child, yet wise and steadfast in all that touched her work, labored as untiringly and unselfishly as her husband: and so did the other angel in the house. There were, perhaps, a hundred native children, either orphaned or deserted, who began to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new living God who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with His creatures, told by native Christian teachers and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean and orderly rooms, and to be fed abundantly and regularly, and to be treated with steady, intelligent, and unselfish affection. These children would have died of the famine had not the mission found

and saved them. Many of them, in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions; but they would be happy while they did live, and have an opportunity of discovering that there is a Divine Spirit outside of cobblestones and brass monkeys. But though the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. But one must live with the missionaries in India in order to understand what they are doing, and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, "They are like the people of the Bible." Some wore European dress; others did not. Their aspect was gentle, sincere and modest.



In a private letter from Miss Jennie B. Torrence, written a few days before she left Tak Hing Chau for the United States, occurs this cheering item:

At the women's meeting to-day we had the passage in Matt. ix: 37, 38, and the way the women laid hold on these verses was enough to bring joy to any heart. Last Sabbath, for the first, I asked all the women in my class to lead in prayer. Some of them are only inquirers. It was a great comfort to know how their hearts were filled with praise, confession and thanksgiving, and how they plead for the Holy Spirit to come into their hearts and help them understand more of the truth.



The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats—it is only going hand in hand with Him.

—Mark Guy Pearse.



"That was a sensible father, alert to his moral responsibilities as a parent, who declared to his son, in the course of a disension as to church-going. 'As long as my boy sits at my table he must sit in my pew.'"

EDITORIAL NOTES.

At the late meeting of the Reformed Presbyterian Synod, \$72,500 were appropriated for Church purposes over and above the money annually required to meet the running expenses of the congregations. Of this amount, \$7,000 were for the Domestic Missions, \$5,000 for the Southern Mission, \$5,000 for the Indian Mission, and \$2,500 for the Jewish Mission in Philadelphia, \$6,000 for the Mission in China, and \$15,000 for the Syrian Mission—a total of \$40,500 for the missionary operations of the Church, \$19,500 for the home fields and \$21,000 for the foreign fields. This may seem to be a large sum for missions, and yet probably the total appropriation for that purpose is not one-fifth of the title of the net incomes of 9,640 communicants. Every congregation ought to contribute as much each year to reach the heathen with the gospel as it pays its minister to edify Christians at home. Systematic and proportionate giving would easily secure that result.



At a meeting of the Board of Foreign Missions held in New York Monday, June 27, 1904, Mr. Julius Kempf was appointed missionary to China. Testimonials were received from the professors in the Theological Seminary, the President of Geneva College, and a young minister who was intimately associated with him while pursuing his studies both at college and the seminary, and while attending a special course of lectures at Princeton, N. J., last winter. He will be sent out, at his own request, as a single man; and, if arrangements can be made for his ordination in time, he will accompany Rev. A. I. Robb and Miss Torrence on their return in September. A son of Second New

York, Mr. Kempf was received to the full privileges of the Church on confession of his faith in Christ, October 9, 1890. Not only his mother, with brothers and sisters, but all the members of the congregation, especially the young people, will watch his missionary career and "labor fervently for him in prayers that he may stand perfect and complete in all the will of God."

It is matter of regret that no one has yet been secured to go to Syria or Asia Minor. The need is great, and there should be unceasing prayer that God would thrust forth someone whose labors He will own and bless. Rev. R. J. Dodds ought to have an associate at once. A devoted young minister offered his services for that field during Synod, but has since found that the health of his wife would not, in the opinion of an examining physician, justify such a step. A minister is also needed in Cyprus to take part with Mr. McCarroll in his labors in a field that just now promises well. There are open doors and many adversaries.

The Board still requires for Syria a devoted young woman. The claims of this field are emphasized by the Providence that has called so many away this summer. Perhaps someone will be thus led to consecrate herself to this service to-day.



Dr. J. M. Balph and party reached New York a little before noon Wednesday, June 22. The voyage from Syria had been fairly pleasant, and Miss Willia Dodds seemed slightly improved, though still quite ill. Miss Evadna Sterrett, of the Tarsus Mission, who has so tenderly and faithfully cared for her for months, accompanied them. The next evening they, with friends who had come on to meet their sister, left for Beaver Falls, Pa.

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The Fleming H. Revell Co., New York, Chicago and Toronto, has sent us the following volumes:

Men of the Covenant. By Alexander Smillie, M.A. Price, \$2.50 net.

This is a book that ought to be in every Covenanter home. It is the old story of the Scottish Church in the stirring times of the persecutions, told in a style so fascinating that the reader never grows weary. One chapter lures him to another. The pen pictures of its leading characters are so true to life that the men of those dark days can be seen moving up and down upon its graphic pages, devotion to God and a determination to do their duty at any personal sacrifice lighting up the features of the persecuted; while cruelty and hatred to both truth and purity no less clearly mark the faces of the persecutors. Evidently the author is in full sympathy with the Covenanters in their heroic contendings for the crown of Christ; and yet, while commending their excellencies, he does not hesitate to point out their defects. Dealing with a memorable period in Scottish history, eminently fair in estimating the character of the men who were willing to die for the Covenant, and written in fine twentieth-century English, his book is a valuable contribution to Covenanter literature, and deserves the widest circulation.

Anyone ordering *Men of the Covenant* through OLIVE TREES can have the volume mailed to his address post-free for two dollars.

The New Era in the Philippines. By Arthur Judson Brown, D.D. Price, \$1.25 net.

This is not a book made up of second-hand material. It is the result of personal observation, the author having visited the islands to inquire into their condition and needs from the viewpoint of one intensely interested in missionary work. The trans-

fer of this beautiful archipelago from the barbarous domination of Roman Catholic Spain to the enlightened government of Protestant America may well be called "a new era"; and in this volume the author has given its readers, in a most attractive form, a vast amount of information, gathered from varied experiences and interviews, in regard to these new possessions, that cannot be obtained anywhere else, and which every Christian patriot must desire to have.

Child Life in Many Lands. Edited by H. Clay Trumbull, D.D. Price, \$1 net.

This is a collection of well-written sketches about children, that originally appeared in *The Sunday School Times*. The names of the twenty-three contributors, who have had abundant opportunities of studying the life of children in different parts of the world, unite with that of Dr. Trumbull in guaranteeing the value of the book.

Twelve Little Pilgrims Who Stayed at Home. By Lucy Jameson Scott. Price, 75 cents net.

This is a story of the way in which some pupils in a Sabbath School had the missionary idea introduced into their minds, and were taken by a Christian teacher on an imaginary trip to Japan, Korea, China and India, where they learned much that was new to them, and served to awaken great interest in the work of sending the gospel to the heathen world. It is an excellent book for the children.

Adaora; A Romance of West African Missions. By Mary E. Bird. Price, 50 cents net.

This book is just what it claims to be. It takes its readers to West Africa, and in a brief story, full of romantic incidents, shows them the condition of the heathen without a knowledge of Christ, and the power of His gospel to lift them out of degraded surroundings into a life of purity and righteousness.

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